

Lutheran Herald

MARCH 26, 1957

VOLUME XLI . . . NUMBER 13

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY



The New Territories region, 20 miles from Hong Kong

Across the peaceful harbor
lie the mountains of Communist China.

CLEM

"CLEM" was what we called it. That's the short way of saying Chicagoland Lutheran Evangelism Mission. . . .

Vernon P. Faillette



The Rev. Louis Valbracht, ULCA Regional Evangelism Director; Clifford E. Dahlin, Executive Director, Lutheran Council of Greater Chicago; Albert H. Winkler, Artist.

CLEM was the PTR held here in Chicago during the week of February 17-21. It is newsworthy among PTR's because of the co-operation among Lutherans of all major synods and the consequent size.

The seed for the mission was planted over three years ago by some Augustana pastors who faced the limited influence of an ordinary area PTR. Two years ago, when the ULCA made plans for their nation-wide evangelism crusade to reach Chicago, people began asking for a correlated program. Six months later serious planning began. Just about a year ago, plans had sufficiently crystallized so that delegations from Chicago's 400 and some Lutheran congregations were invited to attend a banquet and get the program underway. Leadership from the various parts of the Lutheran spectrum presented the plans for the mission. Pastor Conrad Thompson from the Department of Evangelism represented the ELC.

CLEM performed no miracles in erasing synodical lines, but it did a gigantic job of correlation. CLEM, in actuality, was not one simple PTR but nine of them on parallel schedules. The Missouri Synod sponsored four area missions; the United Lutheran Church a north- and a south-side mission; the remaining National Lutheran Council churches arranged three: a north-side mission conducted by the ELC Department of Evangelism; a west-side mission led by Augustana; and a south-side mission by the American Lutheran

Church. All of the missions began on Sunday morning, held rallies in the afternoon, and ran evening service Monday through Thursday. Several ran Friday evening mass meetings. Classes for pastors were held during the weekday mornings.

CLEM did present a solid Lutheran witness to the city of Chicago. All of the participating congregations over 300 of them, flew the great banner of Christ with His arms outstretched over Chicago's skyline. All of the congregations used the theme, "Christ calls Chicagoland." Identical bumper stickers for autos, door-knobs



Jim Jenkins, Bethel Luther League president, and Trudy Lindgren help distribute doorknob hangers.

Lutheran Herald

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• Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year \$2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

angers, and posters were spread throughout the city. In all, the symbol of Christ was reproduced ten million times by the end of mission week. And the witness had results: 16,582 lay visitors went calling; 23,501 calls were completed; 37,451 persons interviewed. There were 1,185 persons who agreed to enroll in pastors' classes; 1,845 to transfer to a congregation in their community; almost 900 to re-affirm their faith; 1,268 to have children baptized; 2,560 children to be enrolled in Sunday schools—a total of 9,758 commitments. This represented by far the largest correlated outreach ever sponsored by our city's Lutherans.

Though I am not overly impressed by statistics alone, I believe that CLEM was important for Lutherans in Chicago. It enabled us to make a little splash in a tremendously massive ocean of people. Chicago numbers 5,550,000 in its metropolitan area. Serving this area are about 430 Lutheran churches with a baptized membership of over 320,000. Lutherans form the largest Protestant group in the city. Yet the size of the city makes it almost impossible to have any influence or make any impression on the community as a whole. CLEM did enable us to make a little splash—to get in the newspapers, to have ads on the subways, and to get the Lutheran name before people. It alerted all of the participating congregations to the worth of publicity and public relations and provided us all with far better publicity materials than we could have afforded by ourselves. No, publicity is not evangelism, but it can be a factor in reaching out to the completely unchurched. It can be a factor in bearing a Christian witness to a big city.

CLEM was important for individual congregations, too. The large-scale co-operation provided real encouragement for church workers. In the city—as in other places, too—our congregations die of discouragement more than anything else. The task of outreach seems so formidable. We don't know our neighbors; there seems to be no occasion for getting acquainted. Members, capable leaders, keep moving farther and farther away. We wonder if there is much of a field. Too often we think that what we do doesn't amount to much, so we don't do much at all. A co-ordinated mission like this really helps to dispel some of the depression which surrounds us.

Take a look at Bethel congregation, for example. We are located one and one-half blocks from an Augustana church one way, a Missouri Synod church another way. Seven ELC churches are within a mile and one-half radius. When they were built, the neighborhood was solidly Scandinavian and German; today it is almost 60% Roman Catholic background. We did not participate in the ELC PTR a couple of years ago because we didn't think that we could get people out for evening services. This time we went along. For the

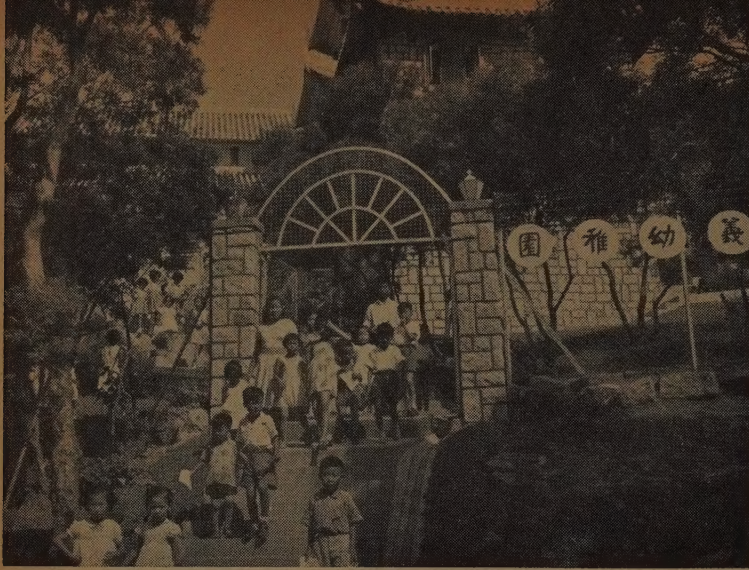
first time our Missouri, Augustana, and ELC congregations worked together on a community survey, each surveying in a different direction, each finding about 100 names of unchurched families that we could follow up. No, we didn't set any records—our average attendance was about 120 each night; we had about 30 lay visitors, most of whom did their visiting on Sunday afternoon, because they didn't get home from work in time on the week nights. But our smallness was in the context of a larger whole. Our efforts were part of the larger outreach, not just of congregations scattered all over the country but of congregations with the same community and the same problems and the same field as we have. CLEM brought to us something real in the character of the Church. It was only a little splash, but it meant real encouragement for the "brethren."

And what it did for us it did for others like us—Saron, the Augustana church around the block; Trinity, Hauge, First, Immanuel, Zion, all of our ELC neighbors. It brought them, too, through the larger co-operation, real encouragement for difficult tasks.



Young people from Bethel Church receive instructions from Pastor Vernon Faillettaz as they prepare distribution of doorknob hangers. Below: John Hermanson, lay visitor from Bethel Church, calls on his neighbor, Mrs. Wanda Kimsel, to invite her to services. With them are Bobby Kimsel and Jay Hermanson.

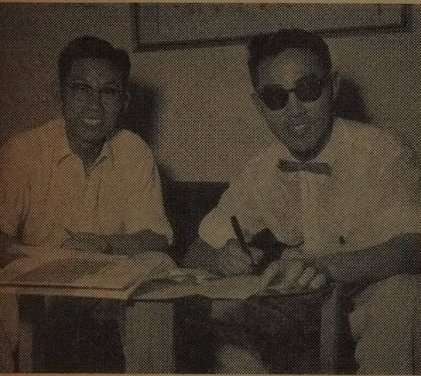




Sunday school children leaving beautiful Diamond Hill Lutheran Church in Hong Kong.

of the British Colonies," it merited the name Hong Kong, "Beautiful Lagoon." The city has changed in character. Its intrinsic beauty is still there, but with Communist domination of China, an estimated two million Chinese have flooded into the area, finding refuge from the oppression they left behind. The city is bursting at the seams.

Students flocked in and literally pushed out the walls of overcrowded school buildings. Craftsmen bereft of their shops set up portable stands wherever they could ply their trade. Merchants who had lost their stores in the interior of China became itinerant peddlers. Those who could find nothing better did what handiwork they could—crocheting, weaving baskets, building wicker chairs, washing, sweeping, or begging. Filth and malnutrition weakened many and brought



Above: These two officers of the seminary alumni are very active with young people's groups.

Hong Kong is not just a rock out in the ocean off the southeast coast of China. It is a Crown Colony of Great Britain composed of three areas: the large island about ten miles long and from two to five miles wide, with the populous European-type city of Victoria; the three square-mile area of Kowloon, a mile across the bay from Victoria on the mainland with its large docks and international Kaitak airfield; and three hundred and fifty square miles of leased area called the New Territories. Once a well ordered area, sometimes called the "Crown Jewel

Hong Kong—

disease. Overnight this gigantic human problem swept in upon the government and people of Hong Kong. British efficiency and brotherly regard for the individual have combined to do much to reach a solution. But the best has not been enough. Some have died, others will die before the solution reaches them. Meanwhile hundreds of thousands are living on the narrow edge of starvation.

There are other sides to the picture. The wealthy Chinese who cares little for his brother—the busy tycoon who gets his "double take" in trade from east to west and west to east—the European community, a social island of well-being in the midst of the struggling mass of humanity—the western soldiers who guard the borders and guarantee the peace.

Below: Mrs. Luthard Eid serves at a reception for seminary graduates, in the library of the Lutheran Seminary of Hong Kong.



To Build a Church

But it is mostly among the refugees and the old-time Chinese residents of the area, who still tries to keep up a normal living, that we work and labor to build a church. In a rather extensively heavily populated area of Hong Kong, the Lutherans are carrying out a close

ordinated program in order to reach many areas and as many groups of people as possible. I wish that all of you could visit these congregations. They would bring you heartache as well as inspiration. Heartache because of the poverty of the people and the handicaps they must overcome. Inspiration because of the tremendous strides that have been made and the response that is won. We have special responsibility for eight congregations. Each of these congregations is a center from which the Gospel emanates until we may have one consolidated parish or a center of preaching places and schools witnessing for Christ.

There is Yuen Long. When I last visited there the congregation was meeting on the second floor of a downtown building. A little crowded corner

beautiful church of Chinese architecture that overlooks the international airport. The congregation worships, witnesses, and grows in its new home.

Union Lutheran Church rents one of the downtown churches of Kowloon for Sunday afternoon. It is a regular city church with robed choir and well-conducted liturgical service. A large number who belong here are professional people, many of them financially better off than the other refugees. They are negotiating for land from the government in hopes that a church can be built with a Christian grade school and high school adjoining it.

Hai Ling Chou, the Island of Happy Healing, is another experience. Here we find a congregation of 282 souls, all

elements. There they have their services, there they have their instruction in baptism, there they celebrate the Lord's Supper, waiting for the day when they too will have a church building of their own. Gifts from many friends gradually accumulate to help them in their venture.

There is the mission out at the Renee's Mills camp, where approximately 10,000 people have been living in homes of straw-mat walls and thatched roofs. Close to the center of this encampment are the chapel and a school. Even the refugees living under government dole have learned to sing praises to God and to bring their children up in the Christian faith with hope for the future. There is the mission to those who live on the streets, thankful each night that it does not rain, facing each new day with hope but experiencing again and again the bitterness of the struggle for food. There is the mission to the roof-dwellers, living under canopies of pieces of tin, or under straw thatch.

With a few missionaries and more Chinese Christian workers, we find

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Port of Refuge

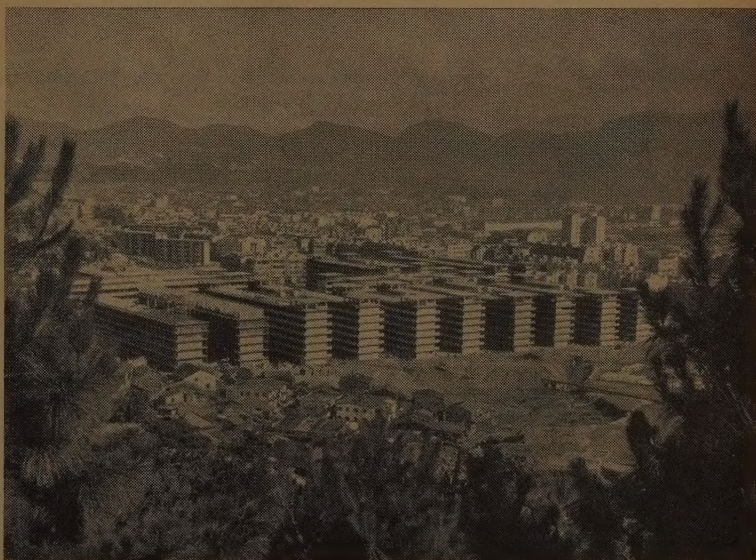
Rolf A. Syrdal

Photographs by Alton Halverson

erved as the pastor's office. The rest of the floor served both for Sunday services and occasional weekday meetings. But this is not the total picture. A survey was made of the area. After every home had been visited, a map was drawn and a site selected for the future church, together with possible sites for smaller chapels and schools in the surrounding area. Money has been granted for part of the construction cost, with the understanding that the congregation shall raise the balance. For over a year the congregation has been patiently waiting for a government land grant and for permission to build. Working under handicaps but with a vision of need, they have been reaching out into the area. In January 1956 there were 343 members; by the end of the year there were 531.

Diamond Hill is in a crowded city area teeming with people. A congregation was started in rented quarters a few years ago. In cramped unsuitable quarters they worked under a handicap. The building served as a school during the week-days and church on Sundays. Now they have built a

of them lepers but all of them having found peace and happiness in the Savior. They meet in a temporary building, all too open to the



Kowloon City on the mainland of China. New government resettlement houses, with squatter villages in foreground. There are 35,000 refugees in each building.



The wife of Michel Barbou, one of our Catechists.

On Sudan mission field in the French Camerouns and French Equatorial Africa, the signs and sounds of change are everywhere. It is something like a modern symphony in close harmony. Instruments seemingly on the edge of discord play themes interwoven and competing with each other throughout a complicated composition. Repeatedly recurring is one theme—a deep longing for freedom of the individual and freedom of the nation.

In this setting, we have peoples of many tribes and types. We have the primitive pagans, of Bantu origin. They live off the soil, much as their forefathers lived—except for one thing: they are now gathered into villages along the motor-roads, where easier governmental supervision is possible. There are twenty to thirty tribes, each with its own language and customs.

There are the Moslems infiltrating from the north. Although separated from the pagan in religion and manner of life, they have become part of the people in many essential ways. They are the merchants, the business men, men of influence and oftentimes men of government.

In the south, where cities are larger and international trade has been felt, there are the labor unions, the student organizations with new and independ-

ent ideas, and the loosely knit Communist-influenced groups.

For all these groups there is a bid for allegiance from several voices.

The Moslem, with his business ability and prestige of position, always a protagonist of his faith, brings some of the pagans to at least a nominal adherence to his faith. Some of the cities are predominantly Moslem. In recent months, agents of Nasser have been spreading the doctrine of the

Arab League, calling for allegiance in the voice of freedom.

There is nationalism, many brands of it, going from the ultra-radical to the conservative. The radical nationalist party boycotted the recent elections that were held under the auspices of the French colonial government. One young teacher in a government school confided that his brothers had been killed by the radical nationalists because they would not join the party. Mos-

Every village has its church, most of them with adobe walls and thatched roofs.



In Search of Freedom

The Story of Sudan Mission

Rolf A. Sydnor

derate groups seek the same goal though liberties granted by the government.

Communism is making its bid. At present time it is more hinted at than openly proclaimed. Working to filter other groups and movements, it is not as easily observed as other forces at work, but there are signs of its doctrines and its methods of activity—all in the name of freedom.

Western Influence

One influence that is felt by every tribe and group and movement is Westernism, with its good and its bad features. Motor-roads have pushed their way into the bush country. On these highways, convoys of trucks bring Western merchandise into the area as they export local produce. Men who formerly tilled the soil just to have sufficient food for the family are now increasing acreage in order to sell surplus to the government for the world market. Western government has come. The old days of slavery and tribal wars are officially past. Many peoples and tongues have been united under one organization, and there is a sense of unity in the midst of diversity. From the West has also come education. Parents are demanding a good

an education for their children as that offered in France. The people no longer want elementary schools in their own tongue; they want to be taught in French so that they may be more influential citizens of the wide-spread republic of France.

All these factors spell change—a change that has gone deep into the fiber of the people. France, seeing the change and the mounting desire of the people, has given more freedom and is training men to help their own people.

Two Trips — North and South

Under these conditions the missionary lives and works. Let us take two trips—one to the south among the pagan groups, one to the north among the Moslems. Going south we pass through village after village. Every village has its little church, most of them with adobe walls and thatched roofs. One impressed me especially. It stood at the edge of the village, whitewashed and neat, shining out as a landmark that could be seen from many miles away. Drawing closer we saw something strange for a native village. Neat flower-beds around the church! Someone had caught the vision

of demonstrating God in beauty. Gospel songs translated from the West, and words of Scripture set to native chants blended together in praise of Him who sets men free. Not all churches were equally flourishing, but all had been started by the people of the area—an indigenous church springing up among the people.

To the north things went more slowly. For years the old Mohammedan king kept his area closed to the Gospel. His son was more progressive. Even though he knew little of the Gospel, he knew some of the other benefits that a missionary brings and he desired them for his people. Through the industrial school and the clinics, the way was slowly opened to his people.

Both in the north and the south there is a thirst for education. Schools are springing up everywhere. But where will the teachers come from? Together with the Norwegian Mission Society we hope to begin a Normal School in 1957 to supply Christian teachers. A Bible school has been effectively training young men and women to work as lay evangelists and Bible women. A union seminary is planned for 1957 so that the pastors of this indigenous church may be trained to guide the

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Deedee and Doodoo, two little girls of Baboua

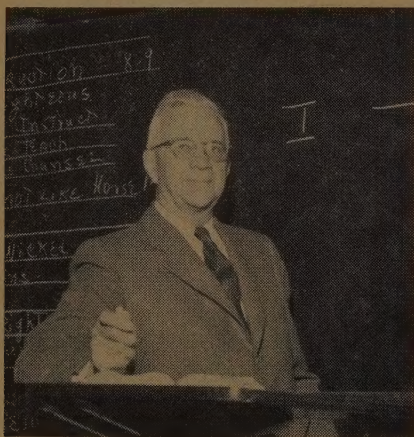


A tribal chief dressed in his ceremonial robes



On April 2, 1957, Dr. Odd Gornitzka will be seventy years old, and will shortly thereafter retire from his position as teacher at Lutheran Bible Institute. Somebody ought to pay a tribute to this fine Christian gentleman on this occasion, and since I have known him longer than any other person in the United States, I want to volunteer for the job.

Dr. Gornitzka was born in Tistedalen, Norway, close to the Swedish border. As his name indicates, both Polish and Norwegian blood flow in his veins. He grew to manhood in Oslo, Norway, where we became friends more than fifty years ago.



Odd Gornitzka— Man of God

Bernhard H. J. Halverson

Spiritually speaking, Dr. Gornitzka is a product of the great revival which swept Oslo in 1906. From childhood days he had been drawn to God, but did not have the peace of God in his heart. He went to the revival meetings, and one evening he felt as though the Word of God was spoken to him in particular. When he came home, he woke his mother, and told her about the message of the evening. She rejoiced with her son, and said it was well that evidences of the revival were seen. Then she looked deep into his eyes and said: "But is it well with you, by boy?"

Odd thought for a moment, then answered seriously: "Yes, mother it is well." That in all its simplicity is the story of how he found peace with God.

It is characteristic of Dr. Gornitzka that the moment he gave his heart to God he also began to look for a place where he could work for God. He talked it over with a friend, a business man who had a little more money at his disposal than Gornitzka had. They decided to start a rescue mission in Lakkegata, near Kutorvet, which is the nearest thing to stockyards that Oslo had. It was the slum of slums of the city, where the cheapest wine from Spain and the strongest shellac from the paint store were used to produce the effects of more costly and more conventional liquors. The

drunks of the district were lured by the knowledge that if they endured for awhile the preaching of a young missionary, they would afterward enjoy coffee and rolls which would be served at the end of the meeting. I sometimes went along to the mission and the stench from the reeking drunks still clings to my nostrils. I just caught myself holding my nose while writing these lines.

After the souls of the hearers had been admonished to seek the Lord, and their bodies had been fed and warmed, they were sent home. The time had come to close the mission for the night. That sounds like a simple operation, but it was not so. For in the dim light coming from a few kerosene lamps along the walls we had to look carefully under each and every bench to find those who in their drunken stupor had fallen to the floor and now slept under the seats.

This was Dr. Gornitzka's first Christian avocation. But it soon turned into his vocation. Oslo Inner Mission Society called him to be a slum missionary, working among the drunkards of the city.

In 1908 Gornitzka left Norway for America, to prepare for the ministry. He attended St. Olaf College and Luther Seminary, from which he graduated in 1912. His first parish was in Seattle, Washington. His second parish was at Farwell, Minnesota. In 1925 he was called to become a teacher at Lutheran Bible Institute.

He has been a beloved teacher at LBI for thirty-two years. Twice he has been president of the school, proving himself to be an excellent executive and leader of men. He has taught at LBI's schools in Minneapolis, New York, Seattle, and Los Angeles. He has also taught in a great many Bible Camps and other places throughout the extension work of LBI. For many years he was president of the international Santal Mission Board and has spoken for that cause both in America and Europe. He has proven himself to be a powerful teacher and preacher. But most of all he has proven himself to be a pastor, a true shepherd of souls.

Concordia College some years ago expressed its admiration for Pastor Gornitzka by bestowing upon him the degree of Doctor of Divinity. Countless thousands whose lives he has touched would on his birthday like to express the feelings in their hearts for this great man of God. I know they would join me when I try to express it very simply: *Gornitzka, we love you!*

EDITORIAL

for the Building of the Kingdom

the preceding editorial in this "anniversary series" attempted to demonstrate that oneness in doctrine among the three negotiating Churches was clearly established. Thus, the fundamental pre-union question, "Is there unity in faith, doctrinal unity?" had been answered in the affirmative.

Perhaps less fundamental, but still very important, is a second question: *Will the work of God's Kingdom be furthered by the union?* There are those who feel that a union of church bodies is an end in itself; we have heard that said repeatedly during our present negotiations. That simply is not so. If our concept of a synodical organization is correct—that it is a voluntary joining together of congregations of similar faith and purpose in order to accomplish certain things together—then the expediency of uniting two or more such organizations will have to depend to not a small degree on whether the Kingdom work will be facilitated by the union. The answer is not always a simple yes.

Regarding the Norwegian Synod, the Hauge Synod, and the United Norwegian Lutheran Church, however, the answer was not a difficult question to answer. The answer *had* to be in the affirmative. The three bodies were serving exactly the same geographical area, and a somewhat united one at that. In a great number of places, parishes were duplicating one another one hundred per cent. That is to say, in the village there were two, perhaps even three, congregations; in the open country two or three churches were serving the same rural community, their membership inextricably intertwined.

Nor should it be forgotten that forty years ago, the three church bodies were carrying on their work in the Norwegian language. In a later editorial we shall discuss the "language problem" in greater detail. Here we are interested in it chiefly because the cloak of a foreign language tended to diminish the field of the local congregation. Non-Norwegian speaking people were naturally not attracted to a congregation which employed a language foreign to them. The general un-reached field of a given community was closed to a great degree to the congregations.

While, of course, the church body could not compel competing and over-lapping congregations to unite, the fact that they belonged to the same church body did re-dispose them toward union. But the truth compels

us to admit that at this point the results of the union have been disappointing. We have not seen any figures on the matter, but the number of unions of congregations or parishes severing pre-union lines has been disappointingly small. Even after forty years, one can find dozens of instances where unnecessary, and at times harmful, divisions have been perpetuated.

In the various areas of joint endeavor, there was much to be gained and nothing to be lost by the union. Surely, three Foreign Mission offices were not needed. One could do better. And each of the three bodies was enriched when its number of Foreign Mission fields was increased. In China duplication of effort was done away with. The situation in Home Missions and Charities is less tangible. However, no one will argue that the three groups working separately could have developed the present-day programs in these areas.

The first decade of the new Church was to experience more heartaches in the work of secondary and higher education than in any other area. The 1917 Annual Report lists 25 educational institutions receiving budgetary support. Fifteen of these have since been closed. The truth is that it was a physical impossibility for a Church the size of ours to carry on this program. But we have never believed that the union did anything to hasten the demise of any of these schools. In fact, if the larger body could not support them, certainly the smaller bodies could not have done so. The germ of a fine system of schools was in the union. Many mistakes were made, but they were all on the side of attempting to do too much, not too little. And out of it has come the fine system of education of the ELC today.

One more consideration must be mentioned, one which is a bit intangible, but none the less real. When the union negotiations began, there was no way of knowing that the United States faced the end of one era and the beginning of another. Yet such was the case. When the Constituting Convention began, America was involved in World War I, the war that was to change the world. As far as the United States is concerned, "the good old days" were over. Whether they were actually "good" or not is, of course, strictly a matter of opinion. However, they were simple, and in many ways synodical endeavor had also been simple.

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the fourth in a series on "The Church We Love"

Luther Seminary Has Developed the Church

Raymond M. Olsen

In 1954, The Evangelical Lutheran Church took strong action to develop Luther Theological Seminary in St. Paul. The year of 1956 became the focal period.

The action has accomplished something that was not part of the decision of the 1956 convention. *The Seminary, in these past months, has been developing the Church.* Something has happened to us while we have gone about the matter of gathering money for the Seminary Development Fund. Our congregations have a new understanding of how dependent we are upon a strong and effective Seminary. If there are to be pastors they must be trained, and trained well. The proper buildings must be provided and a strong faculty sought out. It has been good for the Church to understand the importance of taking care of this theological school!

The Seminary has developed in the Church a fresh understanding of how great are the fields to be manned, of how insistent are the calls for more pastors, missionaries, chaplains, teachers, and other theologically trained people.

The Seminary, through its Development Fund, has developed in the Church a realization that theological

education must be a concern every year and in every generation. It is not something we stop to do once in a half-century. There is a determination to carry on with the kind of support, the interest and encouragement which will continue to make of the Seminary a central fact in a developing Church.

Of course, during this same time the Church has developed the Seminary. It has sent its sons in greater number than ever, because God has called them and because the fields are so many. It has provided regular budget dollars for the current operations of the institution, and has promised to give even more. Then, it capped the matter by sending \$1,233,046.28 for the physical development of the institution! When this amount is added to the amount received for the regular 1956 Budget of the ELC, it means we have increased giving by 27.5 per cent! This is a splendid achievement!

The report of receipts given below shows that 2470 congregations out of a potential of 2470 participated in the Fund. Some of the others have reported plans to give in 1957. We received 28.7 per cent of the 1957 total budget, whereas our goal was 35 per cent.

District	Number Congregations	Number Reported	Per Cent Reported	February 11, 1957	
				Amount Raised	Per Cent to Budget
Eastern	467	416	89.1	\$ 273,829.09	28.7
Northern Minnesota	371	325	87.6	125,357.23	28.7
Southern Minnesota	335	322	96.1	263,939.05	28.7
South Central	185	168	90.8	113,130.87	28.7
South Dakota	277	241	87.0	93,880.59	28.7
North Dakota	501	433	86.4	134,041.07	28.7
Rocky Mountain	147	132	89.8	54,448.82	28.7
Pacific	111	92	82.9	54,535.34	28.7
California	76	66	86.8	46,265.62	28.7
Canada				813.12	28.7
No District				72,805.48	28.7
	2470	2195	88.9	\$1,233,046.28	28.7

In 1957 We Can Do This

Many voices tell us that 1957 will produce the additional \$267,953.72 which is needed to reach the \$1,500,000 objective. As a result, we are sure of victory in a matter of months!

In 1957 each congregation can take inventory of what it has done for the Luther Seminary Development Fund and explore the possibilities of doing more. This calls for the mature and sound judgment of the congregation, its pastor and elected leaders.

In 1957 each congregation can report its plans regarding the Seminary Fund to the Stewardship office, so that we may have an over-all inventory of the situa-

tion. Such a report has been requested in a letter sent to each congregation.

In 1957 each congregation can make sure all available funds are promptly remitted, where there are such funds. Obviously many congregations will have responded well during 1956 that they will not be expected to do more in 1957, but some will feel otherwise.

In 1957 our primary assignment is to provide the most possible support for the new budget of our Church. It is our largest budget and must have major attention.

The Church is grateful to every person and every congregation who shared in providing the \$1,233,046.28

There Man and God Are United

The Editor

He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

COLOSSIANS 1:18-20

The shadow of the Garden of Eden falls dark over the Hill of Crucifixion. In the Garden of Eden "sin entered into the world." There our first parents disbelieved and disobeyed. There the intimate communion between God the Creator and man the creature was broken. There access to the Tree of Life was denied.

How can man be reunited with God? The Cross has the answer. If it is sin which separates man from God, the problem of sin must be solved. This man cannot do. Only God can. "Must God suffer?" Yes, if man is to be reunited with God.

One can take any moment of the six hours of Christ's suffering on the Cross to demonstrate the suffering of God Himself in order that the sin of man might be atoned. But nowhere does it all become so plain, nowhere is sin made to appear so hideous, as in the closing scenes of the crucifixion.

"My God, my God, why hast thou forsaken me?" Luther once said, "God forsaken by God—who can understand that?" No one, of course. But we do know that, under the cover of that afternoon's darkness, the mystery of man's atonement was being played out. There Jesus tasted the pangs of eternal death. There He bore the sin-load of all humanity. The sin of Adam and Eve made up a part of that burden; so did your sin and mine.

And there Jesus died, literally, physically. The body which had enclosed His divinity, cloaking it in humanity all those years of His walk among

men, died. In a few hours, it would be taken down from the Cross and laid in the grave. The agony of the atonement was ended. Jesus had paid the price.



No inspired writer of Scripture has understood better than the Apostle Paul the need of the reunion of man with God; and none has better expressed the cost and the result. If one analyzes the three verses from Paul's Epistle to the Colossians which stand at the head of this page, one will get a complete commentary on the meaning of the Cross.

There are the credentials of the Crucified: "in him all the fulness of God was pleased to dwell." There is the purpose of the Cross: "through him to reconcile to himself all things." And there is the result: "making peace by the blood of his cross." In those expressions is the entire story of Calvary.

Now take the last expression of the passage—"making peace by the blood of his cross"—and connect it with the opening statement: "He is the head of the body, the church: he is the beginning, the first-born from the dead, that in everything he might be pre-eminent." There is the description of man's new relation to God—united with Him through the peace which was made by the blood of the Cross.



Thus, the connecting link between man and God is Jesus Christ, who was

Yes! 'tis the Cross that breaks the rod
And chain of condemnation,
And makes a league 'twixt man and God,
For our entire salvation.
O praise the Father, praise the Son,
The Lamb for sinners given,
And Holy Ghost, through whom alone
Our hearts are raised to heaven.

And about the ninth hour Jesus cried with a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?"

MATTHEW 27:46

Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit."

LUKE 23:46

man and God. Just as "by the disobedience of one, many were made sinners," so by the work of One were many brought back to peace with God.

On Calvary, the history of the human race has come full circle. If it is true, as was said at the beginning of this meditation, that the Garden of Eden casts its shadow over the Hill of Crucifixion, then the opposite also is true. The Garden of Crucifixion sends its light into the deepest depth of the Garden of Eden. That which was severed there is now united. A new Tree of Life now grows—life in Jesus' name.



We should not overlook Paul's mention of "the church" in these verses. Of course it is not the organized church, with its buildings and programs and projects, to which he here refers. It is "the church" of the Third Article of the Apostles' Creed, "The Holy Christian Church, the Communion of Saints." In it is exemplified the restored union of God with man.

As God walked with our first parents in the Garden of Eden, so He is present in the Church through His Holy Spirit. As He spoke with them in the dawning of the world, so He speaks to us in the Church through Word and Sacrament. So the fruit of the Cross is God's renewed presence with men and man's access to Him through Jesus Christ who has made "peace by the blood of his cross."

Hard it is, very hard,
 To travel up the slow and stony road
 To Calvary, to redeem mankind; far better
 To make but one resplendent miracle,
 Lean through the cloud, lift the right hand of
 power
 And with a sudden lightning smite the world
 perfect!
 Yet this was not God's way, who had the power,
 But set it by, choosing the cross, the thorn,
 The sorrowful wounds. Something there is
 perhaps,
 That power destroys in passing, something
 supreme,
 To whose great value in the eyes of God
 That cross, that thorn, and those five wounds
 bear witness.

From "The Devil to Pay" by
 DOROTHY L. SAYERS (1893)

My Yoke Is Easy

The will of the Father is the yoke He would have us
 take, and bear also with Him. It is of this yoke that
 He says It is easy, of this burden, It is light. He is
 not saying 'The yoke I lay upon you is easy, the burden
 light'; what He says is, 'The yoke I carry is easy, the
 burden on My shoulders is light.' With the garden of
 Gethsemane before Him, with the hour and the power
 of darkness waiting for Him, He declares His yoke
 easy, His burden light.

GEORGE MACDONALD

The Cross

*When Christ went up the April roads
 The winds of April wept,
 But through the woodway's early buds
 Triumphant murmur swept!
 "On every height while time shall be
 Shall shine the glory of a Tree."*

CHARLES L. C. O'DONNELL

Simon

I was on my way to the fields where
 were following Him.

Then I too walked beside Him

His burden stopped Him many

Then a Roman soldier approach
 built; carry the cross of this man.

When I heard these words my

And I carried His cross.

It was heavy, for it was made of

And Jesus looked at me. And
 upon His beard.

Again He looked at me and He
 indeed sip its rim with me to the

So saying He placed His hand
 towards the Hill of the Skull.

But now I felt not the weight
 like the wing of a bird upon my

Then we reached the hill top, and

And then I felt the weight of the

He uttered no word when the
 made He any sound.

And His limbs did not quiver

It seemed as if His hands and
 bathed in blood. Yet it seemed al
 seek the sceptre; and that He crav

And my heart did not think to

Now, the man whose cross I ca

Should they say to me again, 'I
 till my road ended at the grave.

But I would beg Him to place

This happened many years ago
 field, and in that drowsy moment

And I feel His winged hand, he

lent in liter

rene

Simon the Cyrenian Speaks

rying His cross; and multitudes

ody was exhausted.

'Come, you are strong and firm

in me and I was grateful.

through with the rains of winter.

is forehead was running down

too drink this cup? You shall

oulder. And we walked together

elt only His hand. And it was

e to crucify Him.

s into His hands and feet, nor

er.

ad would only live again when

at the nails as the prince would

o the heights.

was too filled with wonder.

my cross.

of this man," I would carry it

y shoulder.

ever I follow the furrow in the

ink always of that Beloved Man.

oulder.

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RE AND ART

He never spoke a word to me,
And yet He called my name;
He never gave a sign to me,
And yet I knew and came.

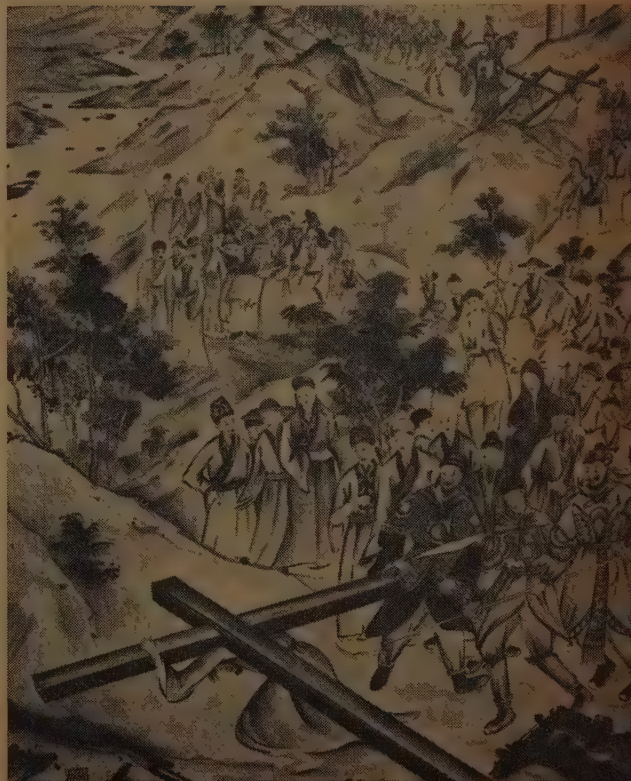
At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."

But He was dying for a dream,
And He was very meek,
And in His eyes there shone a gleam
Men journey far to seek.

It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone.

COUNTÉE CULLEN

From "Sketches of Christ" by Johnny Shek



Your Chief Concern

Harold B. Kildahl

THE FOURTH SUNDAY IN LENT

March 31, 1957

Text: John 6:23-36

Life is filled with concerns of lesser or greater importance. Each day passing in review brings with it matters that offer us concern, concern about health, security, happiness, family progress, parental problems, work, relationships in the community, and a catalog of other concerns—all of which grapple with mind and body for attention and satisfaction. It's a hectic business, to live, and no easy matter at all. The struggle is never ending until the last breath is drawn. It is little wonder then that while days last and vigor is unspent, man has a problem in coming down to grips with his chief concern, that which Christ enunciated in the text before you—the concern for salvation.

Salvation is rather remote. It spells itself out readily in modern terms and is known by many names, such as Peace of Mind, Positive Thinking, Peace of Soul—and lately, that insidiously titled book, "Pray Your Weight Away," which, if it is not downright blasphemous, is very dangerously near the edge of that mire of confused thought and would suggest that a certain salvation is to be found in a slim waist line. But salvation, that gift of God in Christ which cannot be

equated with even the finest "system of historical optimism" is quite remote, while man busies himself with many and varied concerns. We are not unlike the crowd of long ago who pressed upon Christ, seeking another miracle comparable to the one they had witnessed in the wilderness, when loaves were changed into abundance for all. They were an enamored crowd to be sure, but they were a busy crowd too. They had many concerns in life and they were laboring for the satisfaction of them. Thus, abruptly, Christ said to them—"Don't waste yourself in seeking after the things that perish in this life. Rather spend yourself in seeking the one thing that is needful, the one thing that endures unto eternal life."

This is your chief concern: That your soul be strengthened and satisfied in and upon the "bread of life" which is Christ, who is the living Word. The Word, friend, what of the Word? How can you be a Christian if you do not use the Word? How can your soul be fed if you do not use the Word? How can you find forgiveness and grace sufficient for your daily life if you do not use the Word? How can you be certain of your salvation if you do not use the Word?

There is Christ—in the Word.

Ministry of Music

Oscar R. Overholser

The organ committee, pondering the problems connected with the purchase of an appropriate instrument for their new church, problems we have roughly outlined in this column, will now be ready to ask realistic questions. How shall we proceed?

The committee will first have to study the over-all conditions. How much money is available? If the church is already built, how much room can be found for pipes? Could the building be reasonably remodeled to house the organ desired? Two points in this connection are to be noted: the necessary room can often be found when the conditions are investigated; and pipe organ firms are now making compacted models, yes, even cabinet models, which will require remarkably little space. In our day the small church can house, and afford, a real pipe organ.

The next step might be to visit a number of churches to get first hand impressions of the different organs within the price range prescribed. This is very important and merits time and thorough attention. In practically all cases it is strongly recommended that an unbiased expert in the field be engaged to help the committee. The choice of such a consultant should be carefully studied, especially since organists, and other

influential persons, may sometimes become attached to certain models and features of organs to such an extent that they become extremists, as we mentioned earlier. We have "authorities" who are exclusively baroque-minded, and others who go all the way for the show, the loud, the romantic in organ music.

As the blueprints are all-important in building a house, so the specifications are in buying an organ. The architect, be it house or organ, is the key man to the best solution. It pays abundantly to secure the help of a good organ consultant in making plans and contracts. The kind of pipes, stops, and other features, are technical matters of great concern.

For the sake of the very small church, where room and funds require special consideration, it should be added that several good makes of reed and electronic instruments might offer the only possible solution. Caution, however, must be exercised in bargaining for cheaper models. What is saved in dollars may be lost manifold in soul satisfaction, in the purity and genuineness of the music that is to tune hearts and minds to worship. Priceless values are involved, yet good solutions are within reach.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIFTH SUNDAY IN LENT

The Lesson: Jeremiah 33:14-17

The Gospel: Luke 1:39-45

Monday, April 1 GOD'S SIGN

Read Isaiah 7:10-15

"Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel."

Very clearly this passage points to the birth of Jesus. The "young woman" here referred to turns out to be Mary, whom God chose to be the human instrument in bringing His Son into the world.

This was God's sign, the sign of His love. Very well He could have left man to his misery and ungratefulness. He could have left man to die in his sin. But His love would not permit Him to stay his hand.

This was God's sign, the sign of His miraculous power. Indeed the birth of Jesus was a miracle. The word became flesh and lived among us. You don't explain that, you have to accept it in faith because there is a miracle in it. But the miracle does not end there: how, because of Jesus, God can bring man to know his need and to accept the Savior, is also a miracle. It is the miracle that God wishes to do for all of us. This sign, too, must be known.

+ +

Thursday, April 4 ONE FAMILY IN CHRIST

Read John 11:47-53

Jesus should die . . . to gather into one the children of God who are scattered abroad.

Christians are always careful about the use of the term, "The brotherhood of man." Sure, we are all brothers by our humanness, by our common existence. But we are not brothers, all of us, in the family of faith. There lies the difference. In Christ we are members of the Christian family. We take care not to toss off the easy statement, "The brotherhood of man and the Fatherhood of God." You don't have to mean much when you say that!

But, if you are a member of Christ's family, you are in it because you believe that Christ has died to save you from your sins. You stay in it by dying daily unto sin. The cross is central in your faith. This is different from this other idea that we're all brothers and we have God over us. It isn't half-truth we want, it's Christian truth and the faith that God gives us to believe in it and to depend upon it. There is one family in Christ.

Tuesday, April 2 STRANGE HAPPENINGS

Read Luke 1:26-38

"He will be great, and will be called the Son of the Most High . . . and of his kingdom there will be no end."

It is easy for us to imagine how Mary must have wondered about it all. The visit of the angel Gabriel was enough in itself. And the announcement that she was to bear the Son of God! That of her should be born a child that "will be great" . . . "The Son of the Most High" . . . "of his kingdom there will be no end." Strange things to hear! But all of it came true.

With God there are strange happenings. "Do you mean to tell me that if I really pray to God to help me get over a sinful habit that He will help me?" That is a question that is asked. The answer is yes. Without God you are dead sure you can't break the habit. Those who give God a chance are bound to experience strange things! "Is it true that God gives assurance of salvation?" Try it and see! Those who let God have His way are in for all manner of strange happenings. Where God is invited in, there is salvation.

+ +

Friday, April 5 ALL THINGS NEW

Read Revelation 21:1-7

And he who sat upon the throne said, "Behold, I make all things new."

God has not arranged to "patch things up and make them do," He has, in Christ, declared that He will make all things new. This is a promise to all who wish to have this done for them.

It is a promise of new life to replace the natural life. This changes a person from being a child of Adam to being a child of God. This isn't adding something to things as they are, it is making them new in Christ Jesus.

It is a promise of new interest to replace the natural purpose. Before God gets to us we are watching out for ourselves. We are Number One. When we come to Christ our ideas change entirely. We watch out for others. We are filled with love and a desire to serve.

It is a promise of eternal life to replace the earthy sojourn. Not merely to make life longer and better, but to make it eternal and perfect. This is the promise of God to His children.

Wednesday, April 3 CHANGELESS CHRIST

Read Jeremiah 33:14-17

"For thus says the Lord: David shall never lack a man to sit on the throne of the house of Israel."

In one of our hymns we sing the lines, "Change and decay in all around I see; O Thou who changest not, abide with me." The reference, of course, is to Jesus, who "yesterday, today, and forever more, is the same." In a changing world we have a changeless Christ. Through Jeremiah this truth was made known to the people of Israel. The day was coming when there would be no such thing as finding a new king, or having to see that the office of high priest was filled. There would be a permanent King and a High Priest in the heavens forever.

Comforting to us is the fact that Christ is always Christ. That suddenly, no new order comes out—"Here is the way of salvation for the next generation!" Or, "From now on you are to pray to one of the saints!"

Jesus Christ is the same! If I stray I am invited to come back. If I seek solid, eternal foundations, I find them in Him.

+ +

Saturday, April 6 GOD'S MERCY

Read Luke 1:46-55

"He has helped his servant Israel, in remembrance of his mercy."

The song of Mary is a beautiful poem that recounts the many things that God has done and continues to do for mankind. And how easy it is, if we are not careful, to toss these off as though they do not have much meaning! For instance, do we stop to consider what is meant by God's mercy? —

To show mercy means to withhold the punishment that is due. It means to let the criminal off more lightly than he deserves. Sometimes it means to let him go entirely free.

God's mercy is a wondrous thing because it is applied to man. He shows mercy to the sinner who repents and looks to Him in faith. To make this possible God satisfied His own justice by being righteous for man. God's mercy is a wondrous thing because He applies it to the vilest sinner when he comes to Him for forgiveness.

Let me value it highly and take care that I do not think lightly of God.

BOOKS in review

Any books reviewed on these pages may be ordered from Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

Meeting the Adversary

FAITH IN CONFLICT. Carlyle Marney, Abingdon, \$2.50.

The man who asked the questions, those perennially painful questions, was a young, brilliant, educated world traveler, a thoroughgoing skeptic "who agreed with me in nothing and was my friend in everything." The man attempting to give answers is pastor of First Baptist Church in Austin, Texas.

They met at the Grand Canyon where, snowbound for several days, they talked. "But our words were fragile symbols and went away. Perhaps on paper the encounter is more abiding." Hence this book, though not a question-and-answer book but elaborate dissertations in four areas where Faith finds itself in conflict: Science, Evil, Culture, Death.

A preview of the issue, and of the answer, is given in poetic form at the beginning of each chapter. The answers are fairly familiar, at least to those conversant with existentialist theology. What gives the book a distinction and a strong appeal is the language and style. It abounds in metaphors, illustrations, and quotations from classical and modern literature, some of them tumbling over one another in turbulent and fascinating disarray.

It is a book for mature readers, beamed rather specifically at "intellectuals" for whom it will afford absorbing reading if not always convincing arguments. An atheist may remain of the same opinion still, though he may come to realize that he is fighting the wrong people when protesting against religionists. A troubled Christian may not find an end to intellectual problems, but he may be renewed in vigor for the never ending conflict.

A. HENRY HETLAND
Berkeley, Calif.

Religion in Slang

DON'T KID YOURSELF. Roy L. Smith, Abingdon, 126 pages, \$2.00.

Roy L. Smith was for many years editor of the voice of the Methodist Church, *The Christian Advocate*. In this book he has taken ten modern slang expressions and clothed them with moral, social, religious, if not always truly spiritual, implications. Such thoughts as "Who do you think you are?" "What's going on here?" "Make mine the same," "Where's the fire?" lend themselves to definite religious interpretations, although you feel at times that the author has stretched the point a bit.

The reader will discover a wealth of illustrative material which makes the reading quite interesting. This will especially please the pastor in his constant search for sermon "windows." You will have to look long for the redemptive message of Christ which characterizes evangelical writing and preaching. However, you will find in this book an interesting approach to great questions of the day, done up in modern dress, easily readable and wholly applicable.

RAY FARNESSE
Duluth, Minnesota

The Preacher Analyzed

THE INTEGRITY OF PREACHING. John Knox, Abingdon Press, \$1.75.

"When is preaching relevant?" asks the author, and answers, "When it is biblical."

"What is biblical preaching?" is the next question. The answer: preaching which springs from the Bible, and presents the Bible's basic truths. "Only authentically biblical preaching can be really relevant; only vitally relevant preaching can be really biblical." Since this is so, the preacher must never forget that he is a scholar, and that thorough scholarship is needed for relevant preaching.

Relevant preaching is also teaching. It is impossible to find in Scripture the neat distinction between "preach" and "teach" which we so often make. Yet—

Why does a sermon differ from a lecture? The answer: "Because it is personal." It is impossible to separate the profession of preaching from the character of the preacher. "Preaching is not speech about religion; it is a religious person speaking." No sermon which calls attention to itself because of its style or language is really preaching. Preaching is getting outside the form of the sermon, and communicating with the hearer on a person-to-person basis. Actually, a sermon is "a man prepared, not a sermon prepared."

Thus the sermon is really a form of worship. It is the preacher offering himself to God. A sermon fails "not because it is not learned enough, or entertaining enough, or brief enough, or 'modern' enough, but because God's power and action are not being effectively communicated in it."

This is one of the better books on preaching to appear recently. It says little of techniques. It is a probing analysis of preaching and the preacher.

ARNDT HALVORSON
Minneapolis, Minnesota

"Full-time" Christians

CHRIST AND YOUR JOB. Alfred P. Klausler, Concordia, 145 pages, \$1.50.

Alfred Klausler is editor of the *Waltham League Messenger* of the Synodical Conference. An ordained pastor of the Lutheran Church—Missouri Synod, he served a number of years in parishes and was a chaplain in the armed services during the war. A careful and thorough student, he writes clearly and simply.

This little book is by no means another in the long series of "Do it yourself" religious books. Pastor Klausler discusses in a simple and useful way the entire field of Christian vocation. One will emerge from the reading of this book with a deepened understanding of the fact which is so often forgotten, that every Christian is a full-time worker in the Kingdom of God, no matter what his life work may be.

There are nine short chapters. The content runs the entire gamut from a consideration of the Biblical view of vocation to some practical and useful principles to follow in choosing a life work. It is quite natural that the author draws heavily on what Martin Luther had to say about "the doctrine of Christian vocation."

This book is recommended as reading by individuals and would also be a most useful source book for study groups, whether in Lutheran Leagues, LDR's, or in other groups of young people and young adults.

—O.G.M.

Birds and Bees

THE STORY OF LIFE. Ellis Whiting Hammond Publishing Co., 46 pages.

This little spiral-bound book purports to be the answer to the Christian parents' problem of what to say when children ask the question, "Mother, where do babies come from?" Such a book is no doubt desperately sought after by all of us who face this common need. However, this book is not the answer. For example the chapter on "Where Flower Babies Come From" is beside the point and confusing. The later chapter on "Taking Care of Your Body" borders on being dangerous in the advice that is given. How this book got into the 24th edition and several revisions can only be explained by the fact that parents want something along this line so much they will buy anything that claims to give them help!

—W.H.G.

Christ in Poetry

COME, SEE A MAN. Grace Noll Crowell, Abingdon, 127 pages, \$1.50.

Mrs. Crowell is possibly the most popular religious poet in America today. LUTHERAN HERALD has had the privilege of publishing many of her poems, and also an article or two. She is a frequent contributor to *Christians*.

Come, See a Man is a book of 21 meditations, interspersed with a dozen or so of Mrs. Crowell's finest poems.

The author takes several aspects or facets of the life of our Lord and writes about them, simply and beautifully. As a general rule, each meditation is accompanied by one of her poems.

Mrs. Crowell reveals herself in these pages as being a mature, thoughtful, consecrated follower of Jesus Christ. In no way is the basic message of the Gospel soft-pedaled. If the emphasis is upon the love of Christ, that does not mean that the necessity for forgiveness of sin is toned down. Actually, there is a balance in the book which one does not always find in books of this kind. Anyone who knows Mrs. Crowell's style of writing will not need to be told that this book is beautifully written.

—O.G.M.

A Preacher's Notes

PROTESTANT PREACHING IN LENT. Harold J. Ockenga, Eerdmans's, 285 pages, \$3.95.

This book is a comprehensive look into the sermon files of a well-known Fundamentalist preacher who reveals himself as an extremely able expositor of Scripture. Here are seven different series of complete sermon outlines for the Lenten season and Holy Week. Some of them are expository, others topical, with the former of more uniform quality.

Dr. Ockenga is not afraid to grapple with the profoundest theological issues in his preaching, and could be expected to expose his Reformed position. Few Lutherans will be satisfied with his one-sided Anselmian emphasis on the atonement, his failure to understand the tension in the Christian life between the two natures, his view of the Lord's Supper, the ecumenical movement, eternal security and the descent into hell.

Anyone looking for ideas for Lenten sermon series and outlines that are fresh, clear and comprehensive will not be disappointed, however. Dr. Ockenga makes continual use of alliteration in the points of his sermons, which enhances their emphasis and clarity, though he sometimes succumbs to the temptation of straining to maintain it. Once, in a

series of P's, he has to resort to a word like *prolepsis*.)

It is encouraging to see how Protestants are discovering the unique opportunities for proclaiming the essentials of the Gospel by utilizing the season of Lent, something Lutherans have long known and must continue to appreciate with the same enthusiasm this preacher has evidenced in his successful attempts to make Lent the most spiritual season of the Church year through preaching.

OSCAR ANDERSON
Moorhead, Minn.

Spiritual Story-telling

49 WORSHIP STORIES FOR CHILDREN.
Theodore W. Schroeder, Concordia,
\$1.75, 132 pp.

Pastors and church workers who have occasion to speak to children's groups in church or Sunday school are always on the lookout for suitable material. This book is a collection of sermon-stories delivered by the author to the children of his own congregation. They are simple in language, Bible-centered, and for the most part effective in their application. They could also be used for family devotions where children are present.

ARNOLD W. NELSON
Milwaukee, Wisconsin

Foreign Missions

Hong Kong

(Continued from page 301)

that the work is going forward. In our eight congregations, the membership increased by 60% in 1956. We have a Union Lutheran Theological Seminary which trains pastors of high calibre. We have a Bible school which trains young and old as lay witnesses. We have the Lutheran Church of Hong Kong under the leadership of a Chinese president and a staff composed mostly of Chinese officers. Under its own constitution the church, with the help of the Missionary Council, administers funds and plans for the future development of the work. This new church hopes that it may be self-supporting in eight years. This is a bold dream for a Church that is largely made up of refugees. But it is more than a dream. It is a vision that is fired by zeal for the Lord; a vision that has brought them hope in the midst of despair. This is the mission in Hong Kong.

Sudan

(Continued from page 303)

church aught, and to help it to exercise the influence it should in the growing nation.

Added to the impact of evangelism and Christian education, we have our medical work and our orphanage. Through them we have manifested the love of Christ and His mercy in the only way that many can understand. People who might otherwise be hostile have sung the praises of the orphanage and the care given to the children they themselves have cast out. Many come for healing at the hospital when the superstitions of the people have failed.

This is the work of missions in a nation of great portending change. The beginning of an industrial revolution with its gradual detribalization and change of mode of life is evident. This is one of the most critical periods of the nation. It is now that the mind is open to the new. It is now that we must give them a vision of that which is good and that which remains true and dependable through all change. We must build a solid church!

Editorial

(Continued from page 305)

The new day was going to be one of far greater complexity. As far as our Church was concerned, it found its days of "splendid isolation" gone forever. We were hurled neck and crop into a war-time economy. Americanization of language and outlook was enormously hastened. From now on the hyphenated concept, "Norwegian-American," was to be a thing of memory only. The Church which chose for itself the name "Norwegian Lutheran Church of America" almost overnight found itself no longer "Norwegian."

It would have been difficult for the three bodies to go through this period of tremendous upheaval each by itself. There is, after all, strength in numbers, and it was by the mercy of God that the union took place when it did, not ten years later.

In summary, then, it appears to us that few objective people can question that the union of 1917 was justified in that it made Kingdom work more effective for those who participated in it.

THE CHURCH in Today's World

Paul Mackensen Released

The last Lutheran missionary held captive by the Chinese Communists—the Rev. Paul J. Mackensen, 32, of Baltimore, Md.—has been released after five years as a prisoner behind the Bamboo Curtain. Mr. Mackensen completed his sentence on March 7 and was released from a prison in Shanghai where nine other Americans are still being detained.

According to the Peiping radio and the Communist New China News Agency, Mr. Mackensen announced he wished to remain in China, but no hint was given whether he would be required to leave the country.

Mr. Mackensen's release followed years of effort on his behalf by his parents, the ULCA Board of Foreign Missions, the Lutheran World Federation, the U. S. State Department and the United Nations. His father, the Rev. Paul J. Mackensen, Sr., 74, is pastor of St. Paul's Evangelical Lutheran Church in Baltimore, a congregation of the ALC.

Born in Pittsburgh, Pa., in 1925, young Mackensen received degrees at St. Olaf College in Northfield, Minn., in 1945 and Lutheran Theological Seminary at Philadelphia, Pa., in 1947.

In his application for service as a missionary, written in December of 1945, he wrote: "A Christian message is much more than a systematized statement of convictions. It is a whole life of prayer and thought and action consecrated in Christ Jesus. That is my belief, and God willing, it will be my life."

Help Awaits Mackensen

Funds as well as greetings await Mr. Mackensen in Hong Kong. Dr. Earl S. Erb, executive secretary of the ULCA's Board of Foreign Missions, has instructed the Rev. Charles Rein-

brecht, a United Lutheran missionary at Kowloon, to give the young pastor "every possible assistance." Dr. Erb has also forwarded a letter to be given Mr. Mackensen on his arrival in Hong Kong.

"Greetings from the Board of Foreign Missions and from the entire United Lutheran Church in America," Dr. Erb wrote. "During these years since 1952 the prayers of the Church have ascended to God continuously on your behalf.

"Whenever I spoke to anyone concerning your imprisonment or when I answered questions that people have been asking constantly, I have said that our prayer was that you might witness for Christ in freedom as we know that you have witnessed for Him in bonds."

Drama in Church

Does drama have a place in the church?

There seem to be quite mixed opinions on this subject among Christians.

In Copenhagen, Denmark, for example, the announcement that a new church there will have a stage in its chancel for the presentation of plays prompted criticism from the Danish Lutheran daily paper which advised that "it will mean a radical break with all Church tradition."

The stage is included in the blueprints for a church planned as a memorial to the Rev. Kaj Munk, noted Danish dramatist and pastor who was killed by the Gestapo during World War II. Another newspaper supported the plan saying, "From ancient times the service has been so dramatically influenced that altar and stage overlap."

In the United States, drama in the church is also in the news. Under the sponsorship of the Church Recreation Service of the Southern Baptist convention, a religious drama festival is being held this month in Waco, Texas. Aim of the festival, which included the actual presentation of plays by churches, was "to acquaint churches and schools



ASIAN LEADERS IN INDONESIA—Delegates attending the conference on "The Common Evangelistic Task of the Churches in East Asia" will see this view from the Youth House of the Batak Lutheran Church in Parapat where they will stay. About 120 representatives from National Church Councils in Asia, the International Missionary Council, and Asian members of the World Council of Churches are attending the meeting, March 18-27. The Batak Lutheran Church, largest of the Indonesian Protestant denominations with some 650,000 members, is host to the meeting.

with the value of drama as an unexcelled method of presenting truth."

From California it is reported that the Bishop's Company, organized in 1952 to bring drama back to the church, will make its national headquarters at Santa Barbara, where a community effort has provided it with a building for its living space and a theater for its talent.

The company was organized under the leadership of Bishop Gerald Kennedy of the Methodist Church but now has no connection with that church group.

Churchmen Too Narrow?

Churchmen should participate in partisan politics and broaden their interest to cover all facets of legislation rather than confine themselves to "moral" issues such as gambling, liquor, and discrimination.

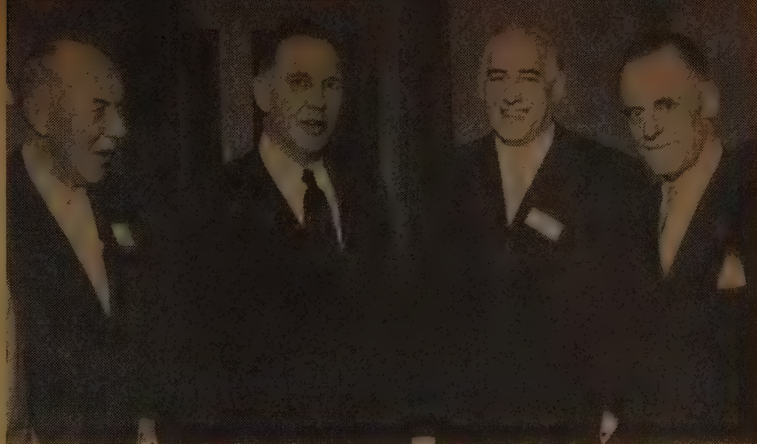
Such is the opinion of Ray Romer, Denver attorney who addressed the fourth annual legislative seminar of the Colorado Council of Churches attended by legislators and churchmen from various parts of the state. More than half of the members of the Colorado legislature were present.

Mr. Romer, who did special work at Yale Divinity School on the relationship of Christian ethics to law and politics after graduation from law school, discussed "Christian Responsibility in Political Decisions."

"Church groups could offer little when asked about laws governing water consumption; but much on the subject of liquor consumption," he said. "Churchmen would have little to offer on the subject of just tax structures except opposition to financing government by race track or other gambling revenues."

The lawyer said the legislator could justly conclude that Christians are mainly interested in questions of liquor, gambling, corruption and discrimination. He could conclude that the Christian faith just doesn't have any relevance to the (other) questions," Mr. Romer added.

He said churchmen have "tragically narrowed" their "field of interest" in government by concentrating on a few moral issues and leaving critical policy decisions to others.



REFUGEE COMMISSIONER AT WCC—Auguste R. Lindt, United Nations High Commissioner for Refugees (second left) was a speaker at the winter meeting in Geneva of the World Council of Churches' Executive Committee. Shown with him are three of the World Council officials. Left to right: Dr. O. Frederick Nolde (ULCA) of Philadelphia, director of the commission of the churches on international affairs; Dr. Leslie E. Cooke of London, director of the World Council's division of inter-church aid and service to refugees; and Dr. W. A. Visser 't'Hooft of Geneva, general secretary of the WCC.

News Briefs

- Five members of the staff of the World Council of Churches are in Yugoslavia to aid in the resettlement there of approximately 17,000 Hungarian refugees. About one third of those who went to Yugoslavia are Protestants. Some may be settled in other countries.

- The Moravian Church is celebrating its 500th anniversary throughout the world. Celebrations in the United States, which began March 3, are centered primarily in Bethlehem, Pa. although observances are also planned in key cities in other parts of the country.

- An American negro pastor, the Rev. Howard O. Jones of Cleveland, Ohio, has been drawing large crowds since he arrived in West Africa for a four-month evangelistic campaign in Liberia, Ghana, and Nigeria.

- Dr. William F. Arndt, professor of New Testament at Concordia Lutheran Seminary in St. Louis, Mo., since 1921, died last month in England. He was in Great Britain to assist the Lutherans there to establish a theological seminary in conjunction with Cambridge University. Dr. Arndt is well known as an author of more than a dozen books, his latest being the new Greek-English Lexicon of the New Testament, of which he was a co-author. His commentary on St. Luke was issued late in 1956.

- The Methodists will build a \$700,000 home for retired persons in Honolulu to accommodate about 100 persons.

- Trustees of Duke University in Durham, N. Car. turned down a petition from students of its Divinity School asking that negroes be admitted to the seminary.

- Only four of the 476 women trained in theology in the Scandinavian countries are ordained ministers with parishes. All four are serving in Denmark, which presently has 25 women who are candidates of divinity.

- "Martin Luther," the film biography of the leader of the Protestant Reformation, will be shown by a Chicago television station after all. WBKB-TV has agreed to present the film on its channel April 23 at 10 p.m.

- A bill aimed at the preservation of Gloria Dei (Old Swedes) Lutheran Church, Philadelphia, as a national monument has been introduced in Congress. It is one of the oldest Lutheran churches in America and has been in continuous use longer than any other house of worship in Pennsylvania.

- American rock 'n roll dances have been banned in several Indonesian cities because of opposition by cultural and religious groups which consider them "degrading and immoral."

Probe Rural Opportunities

More than 200 members of eight churches in three ELC parishes in North Dakota met for the fifth annual Rural Life Institute at Kindred Church, Kindred, N. Dak. last month.

Speakers at the sessions were the Rev. E. J. Agrimson, Tioga, N. Dak., editor of the "Rural Lutheran"; the Rev. Harold Dordal, professor of religion at Concordia College, Moorhead, Minn.; and the Rev. Joseph Belgium of Fargo, new executive director of North Dakota Lutheran Welfare.

Studies and discussions centered around the specific witness of the rural church in American life today. Pastors of the three parishes are the Rev. E. M. Sletten, the Rev. E. T. Fryand and the Rev. E. J. Nissen.

"Chapel" Broadcasts Increase

Eight additional radio stations now carry the weekly broadcast of "Children's Chapel," produced by the ELC's Department of Christian Education. The following is a log of the stations which have been added since the original list of 11 stations recently published in LUTHERAN HERALD:

KXGN	Glendive, Mont.	8:30 a.m., Sat.
WMNE	Menomonie, Wis.	9:30 a.m., Sun.
KATL	Miles City, Mont.	10:30 a.m., Sat.
KOJM	Havre, Mont.	9:15 a.m., Sat.
KWLM	Willmar, Minn.	10:45 a.m., Sat.
KNUJ	New Ulm, Minn.	8:45 a.m., Sun.
WEAU	Eau Claire, Wis.	1:15 p.m., Sun.
WIGM	Medford, Wis.	10:15 a.m., Sat.

Hamburgers and Cokes?

Teenagers who attend the Luther League convention in Missoula this summer will have "one square meal a day" under their belts according to planners of the confabulation.

Arrangements have been made for eating the noon meal on the campus of the University of Montana. This is not a voluntary; it is compulsory for all teenagers who attend. The move was made since many parents had complained that their young people existed only on hamburgers and cokes at previous conventions. Cost of the noon meals, including an elk barbecue on Saturday, is only \$5.50 when paid in advance with the registration fees.

Convention leaders also point out that everyone planning to attend the convention July 16 to 21, including parents, counsellors and pastors, must arrange for accommodations in advance. The convention is at the height of the tourist season and no rooms will be available on last minute notice.

Churches

Aneta, N. Dak.—Another parish realignment has taken place in the Cooperstown, N. Dak. parish. The Aneta parish now consists of Sundahl and Logan churches, and the Sharon parish consists of Trinity, Ottawa, and Ringsaker churches. Until May 1, both parishes are being served by the Rev. Arthur Johnshoy.

Green Bay, Wis. A new Wurlitzer organ was dedicated last month at Calvary Church, the Rev. A. H. Anderson, pastor. Mr. Eric Hansen, a church member of the congregation, was largely responsible for the raising of funds for the organ. More than 500 individuals are now members of this four-year-old church.

Madison, S. Dak. Delegates from the ELC congregations of the Madison circuit have adopted articles of incorporation for the "Bethel Lutheran Home" for the aged to be built in Madison soon. Thirteen congregations are included in the venture. An appeal for funds is planned for next fall.

Midway, Wash. A \$55,000 first-unit building of Grace Church was dedicated on March 10 by Dr. H. L. Foster, president of the Pacific district. The new structure, seating 300, is located on a three-acre site one block west of Highway 99, the main route between



NEW BREMERTON CHURCH—An open tower is the outstanding feature of the exterior of this new \$125,000 church for Emmanuel congregation in Bremerton, Wash. Planning for the new structure began two years ago with a fund-raising canvass. Much of the preliminary work on the basement of the new church as well as finish work was done by volunteer workers of the congregation. Seating capacity is 500. The original church building has been converted into a two-story Sunday school building. The Rev. Stanley Gunsten is pastor of Emmanuel Church, which was organized in 1946.

tle and Tacoma. Organizing pas- of Grace Church is the Rev. M. D. nderlie, who began work in the field ly in 1956. Twenty pastors of the ttle and Tacoma circuits assisted in dedication services, and the Rev. rence Solberg, assistant director of me Missions, preached at the morn- worship. Membership of Grace urch is 280, with 220 children in Sunday school. Miss Onella Lee is parish worker.

People

Philip Rossing, young son of the v. and Mrs. T. H. Rossing, died on urch 10 after a long illness. Funeral vices were held on March 13 at rstrand, Minn., and burial was at red Heart, Minn., on March 14.

The Rev. Einar Fetterman of Doug- N. Dak. has accepted the call to pastor of the parish in Aneta, N. k.

Mrs. Erling Wold of North Holly- ood, Calif. is serving as president the California Lutheran Bible ool Auxiliary, a group which has t increased its membership from r to ten individual units in the Angeles area. More than 800 South- California women are members.

The Rev. Luther Roseland was in- lled on March 3 as visitation pastor First Church, Northridge, Calif., of hich the Rev. Henry Erickson is the stor.

The Rev. E. S. Hjortland of United urch, Oak Park, Ill. has been elected st vice president of the Lutheran ouncil of Greater Chicago.

The Rev. Theodore M. Boe began ork in the new mission field at Com- ack, Long Island, New York on Mar. He left his former parish in Colfax, is, on February 17.

The Rev. E. A. Fretheim has just mpleted a four-month interim pas- arate at New Rockford, N. Dak. and s begun a three-month interim min- rty at Mylo, N. Dak., serving three ngregations in that parish.

The Rev. and Mrs. N. B. Thorpe re honored last month at a farewell eption by members of Trinity urch, Santa Barbara, the parish hich Pastor Thorpe has served for e past 11 years.

Colleges

Foreign Students Say "Thank You"

The foreign students of Luther The- ological Seminary wish to take this opportunity to thank our many Chris- tian brethren who have remembered us with gifts and other acts of kindness and fellowship during the Christmas season.

Besides many Christmas greetings, you have also opened your homes and your hearts to us. We regret that the busy schedule here at the Seminary has kept us from expressing our thanks before now, but you can be assured that we remember with joy in our hearts all the candy, bucks, yule trees and decorations, and even the lutefisk. We who are strangers in this wonder- ful land, appreciate these expressions of Christian love more than you can ever know.

Thank you all and may God richly bless each of you.

"We give thanks to God always for you all, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ" (I Thess. 1:2-3).

K. EPHRAIM AMOS

New Broadcast

Dr. Gene Lund of the Department of Religion at Concordia College has recently begun to broadcast a radio program entitled, "Religion in the News." The program is heard on sta- tion KVOX, Moorhead, Minnesota, each Sunday morning at 9:45.

Dr. Lund joined the Concordia fac- ulty in September of 1956. He pre- viously served as pastor of Bethlehem Lutheran Church in Elbow Lake, Minnesota.

Automatic Exam Checker

One of the most tedious jobs in the teaching profession is that of correcting examination papers. This problem may be eased considerably at Augustana College in the near future. Bryan Whitney, a senior physics student from Loveland, Colorado, has been working on a mechanical correcting machine this semester. The machine is set up to automatically grade 30 multiple choice

questions, each of which contains four choices. The machine not only grades those right and wrong, but scores the papers on a percentage-right basis. Bry- an is working on this project in order to receive honors in natural science upon graduation. Besides this, he has to prepare a paper on the machine and take an oral exam in his major and minor fields. He plans to attend gradu- ate school at the University of Nebras- ka if possible.

ELC Student Conference

Concordia College played host to the 40th annual ELC Student Conference held March 8, 9, and 10. The confer- ence, which is for students of the vari- ous schools, colleges, and seminaries within the ELC, is held each year at one of the church colleges. Its pro- grams are centered on the place of the Christian college in the life of each student and in the work of the Church.

General theme of the conference was "The Biblical Image of Man and the Task of Christian Education." Speak- ers included Dr. George Aus, professor of theology at Luther Seminary; Dr. Walter Schnackenberg, associate pro- fessor of history and political science at PLC; Dr. Joseph L. Knutson, presi- dent of Concordia College; Dr. Sidney A. Rand, executive director of the De- partment of Christian Education; Dr. Loyal Tallakson, president of North Dakota District of the ELC; and the Rev. A. H. Grimstad of the religion department at Concordia College.

Danforth Grant for Luther Professor

Barbara Bahe, associate professor of German at Luther College, has received a Danforth Teacher Study Grant for the academic year, 1957-58. Miss Bahe will continue her doctoral studies in September at Columbia University, New York City. She has been granted a year's leave of absence from Luther College, where she has taught since 1947. The Danforth stipend includes half of the candidate's college salary plus tuition and fees.

A graduate of Concordia College, Miss Bahe holds a master's degree from the University of Michigan. A native of Fargo, North Dakota, she taught in North Dakota and Minnesota high schools before coming to Luther Col- lege.



PARISH EDUCATION ADDITION—Sixteen classrooms as well as additional assembly space and church offices are provided in this new parish building dedicated in January by First Church, Ada, Minn. The building, 38 by 80 feet, cost \$125,000. First Lutheran dedicated its church in 1939. The Rev. Elmer G. Larson is pastor.

Changes of Address for ELC Pastors

Theo. M. Boe, Commack, L. I., New York, 3-1-57
R. H. Bragstad, 2488 Chatsworth, St. Paul 13, Minn., 2-15-57
Otto F. Nielsen, 601 North Bruce, Las Vegas, Nevada, 3-1-57
Luther Roseland, Sr., 6922 Penfield Ave., Canoga Park, Calif., 3-1-57
Wesley D. Tollefson, 8616 Van Buren, Tacoma 44, Washington, 2-25-57

Announcements

For Sale: "Tested Recipes," compiled by the Elk Valley Ladies Aid, Niagara, N. Dak. Price—\$1.50 plus 8c postage. Send orders to Mrs. Melvin Hoverson, Niagara, N. Dak.

The All-in-One convention of the Estherville Circuit will be held on Sunday, May 5, at First Lutheran Church, Milford, Iowa, Leif Monson, pastor.

WMF Conventions

Los Angeles Circuit, Thursday, April 4, at Lutheran Church of the Resurrection, Redondo Beach, Calif., Lyle B. Gangsei, pastor.

Willmar Circuit, April 26 at 10:00 a.m. and 1:45 p.m. Bethlehem Church, Atwater, Minn. Speakers—Dr. Sidney Rand and the Rev. H. Gregerson.

Tacoma Circuit, Tuesday, April 9, at Hope Church, Tacoma, Wash., Obed Vold, pastor.

Hudson Circuit, April 26 at 9:00 a.m., English Lutheran Church, Ellsworth, Wis., L. A. Benson, pastor.

Eastern District, May 14-16, at the Congregational Church, 54 S. Jackson St., Janesville, Wis. and at First Lutheran, 612 N. Randall.

Evangelist's Schedules—April

Allen V. Lee:
7-11..... P-T-R Lakota Circuit
14-19..... Bottineau, N. D.
R. D. Vangerud, Pastor

Oscar C. Hanson:
14-17..... Velva, N. D.
J. O. Coughlin, Pastor

H. O. Egertson:
4-12..... Albany, Oregon
Waldo Ellickson, Pastor
23-30..... Ada, Minnesota
Elmer Larson, Pastor

Carl Opsahl:
7-11..... Ketchikan, Alaska
Vacant
14-18..... Anacortes, Washington
A. J. Knutzen, Pastor

G. S. Helgesen:

7-11..... Midland, Tex.
E. H. Peterson, Pastor

P-T-R Missions—April

7-11 Park River-Lakota Circuits, N. D.
Oscar C. Hanson, Conrad M. Thorsen, Agnar S. Tanner.

28-May 2..... Mitchell Circuit, S. D.
Oscar C. Hanson, G. S. Helgesen, Agnar S. Tanner.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of the ELC serves many people each year. From the listings below. They may be of value to you or someone that you know. The majority of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of the ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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160 acre farm near Northwood, Ia. Good home; water system. 505
214 acre farm near Northwood, Ia. Most & land all tillable. 505
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PHILIPPIANS by R. C. H. Lenski..... \$4.00

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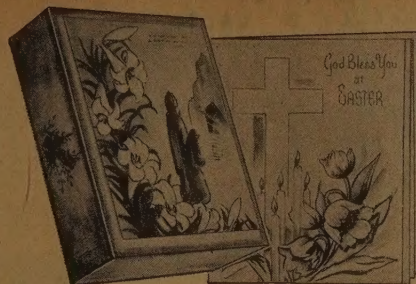
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Needed at once, a middle-aged lady to help
elderly couple who have an apartment on
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broke hip last fall. No washing or ironing—
only cooking & essential housework. 505-38F

Parish worker for ELC congregation in
Central Wis. city. Some office work, visita-
tion & working with youth groups required.
Would prefer someone capable of directing
senior choir but not necessary. 505-39F

Cook to resume kitchen responsibilities for
American plan resort in Park Rapids, Minn.
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Modern kitchen. 505-40F

Christian kindergarten teacher for Chicago
nursery school. Prefer one who can play piano.
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Wanted TV repairman to establish business

in a small N. Dak. town located in Red
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Wanted immediately a single or married
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Widow desires a retired Christian couple,
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nished apartment. Man to care for garden, etc.
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Located in Ia. 505-44G

Married couple to manage turkey farm.
No other livestock or poultry. Some experi-
ence necessary. Modern home furnished.
Salary & percentage of net. 505-45G

Wanted a manager for a Lutheran Home
for Aged in Michigan. Husband & wife pre-
ferred. 505-46G

Driver salesman for the Standard Oil com-
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chance for advancement. New Lutheran
church. 505-47G

Man to manage & care for livestock farm
in Wis. Must be experienced. Lutheran pre-
ferred. 505-48G

Wanted a married couple to do general
work on a farm located in Western N. Dak.
505-49G



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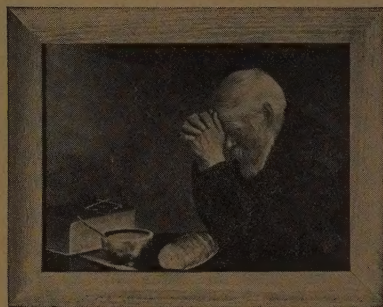
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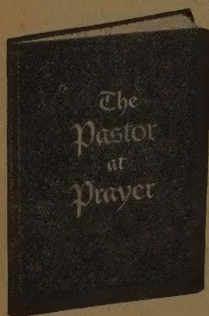
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